101
563 58. The Kaje elements to be found in this district live near the eastern border adjoining the main body of the Kaje tribe living in the Zangon Katab district. They live partly within the Hausa enclave—the Gumel and Mazuga villages—and partly within the Jabawa tribal lands. Those in the Jabawa area live on *borrowed* lands; those in the Hausa enclave on their *own* lands through which the administrative boundary cuts. This is a point which may lead to confusion at some future date. [61] The Kadara are similarly situated. The main body of Kadara who number some 21,246 in the Province are to be found in the adjoining Kajuru district. The district boundary runs through the tribal area—probably for reasons stated in paragraph 14 above and because a purely tribal boundary for administrative purpose would be very complicated and produce little effective difference, *qua* administration. The Kuturmi are an interesting relic. They are said to have come originally from Kano City and are a branch of the Kutumbawa who reside there to this present day.

Jabawa tenure Kachia District.

184
423
612
621 59. The pattern of tenure amongst the Kachia Jaba is very similar to that obtaining with the Kwoi Jaba. There are, however, two very significant differences. We have seen (paragraph 44 above) that with the Kwoi Jaba it was impossible to correlate the social pattern with the land pattern. In the Kachia district the Jaba almost at once stated that their five territorial village units were, except for a minor amount of interchange, identical with the five kindreds of the tribe. The Wenyum kindred were to be found in Gidan Tagwai village unit, Dun in Jaban Kogo, Kudak in Kwaturu, Chorr in Kurmin Musa and Ngeh at Gidan Jibir. Members of the latter two kindreds, they stated, would be found amongst the Jaba Kwoi but none of the first three.

Breakdown to individual tenure less pronounced.

184
595
556 60. The second significant difference is in the extent of the breakdown to the individual basis. Whereas in Kwoi individual farming was the rule and not the exception in the Kachia district farming on a family basis was the rule with the Jaba and individual holdings the exception. This difference is well known to the Jaba themselves who explain it thus. The Jaba Kwoi are a poverty stricken people who can only run to one wife apiece as a normal rule whereas they can run to four or five—even ten on occasions. The Jaba Kwoi youths are an irresponsible lot who go running off to the mines to make money and do not look after their lands properly; their own youths stay at home and become good farmers on the family lands. Shades of the ' resistance movement ' that lead to the ancestors of the Jaba Kwoi continuing the struggle when their weaker brethren succumbed!

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[p. 17]